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are equivalent to cause and effect. If this is what is meant, most psychologists would not agree; nor would they agree with his hedonistic theory of voluntary activity (p. 126). Moreover, Professor Giddings gives a narrow meaning to the term association (p. 169). It would seem that the term should be used as the abstract or verbal noun, corresponding to the term society, and denoting, therefore, any degree of inter-stimulation and response, or reciprocal interaction, not "a sustained and indefinitely continued communication."

These and other criticisms which might be made show, however, minor faults in an outline of sociological theory which is valuable and suggestive at every point. It is to be hoped that Professor Giddings will soon elaborate this outline, and publish it as a separate volume, apart from the selections.

CHARLES A. ELLWOOD.

University of Missouri.

Morris, J. *Makers of Japan.* Pp. xv, 330. Price, \$3 net. Chicago, A. C. McClurg Company, 1906.

In considering those men who have been the makers of Japan, Mr. Morris has wisely prefaced his sketches of their lives with a brief outline of the political condition of the country. He then shows, in turn, how each one of the twenty-two representative Japanese discussed, has contributed his share toward the bringing of the islands into the ranks of modern civilized nations.

In order to prepare Japan for contact with western nations the conservatism which prompted the exclusion of foreigners had first to be overcome, and such men as Prince Iwakura, Marquis Ito and Viscount Okubo Toshimichi were sent in 1871 to visit Great Britain, Europe and the United States of America, in order to learn more of the customs and government of the western countries. This expedition was widespread in its results, and from it may be dated the rise of modern Japan. As a people the Japanese are the most imitative of nations, and their sudden rise to a world power is to be explained in large part by their quick adoption of the new civilization placed before them, not only by foreigners, but through the medium of their own leaders. In naming a few of the men who have been instrumental in accomplishing this transformation, it is necessary to mention Counts Inouye, Okuma and Matsukata among the "elder statesmen" and financiers, and in military affairs Field Marshals Marquis Yamagata and Oyama, Admiral Viscount Enomoto, "the father of the Japanese navy," and Admiral Togo, who will longest be remembered for his brilliant and masterly handling of the navy in the war with Russia.

The volume is attractively illustrated with pictures of the men who have made Japan. One must turn the pages often to become familiar with their faces as well as with their names, for the various combinations of the same names somewhat confuse the western reader. The most interesting of the characters reviewed is that of Mutsuhito, his Imperial Majesty, the Tenno of Japan. He is one of the most interesting of the present-day rulers

of the world. Possessed of almost autocratic power, he is nevertheless one of the most progressive of monarchs. He realizes the immense responsibility of Japan in the east, and looks forward to a brilliant future for his country in the field of world politics.

Mr. Morris has given us in his volume a most entertaining and valuable review of the work of the great statesmen of our rising far eastern neighbor.

LAURA BELL

Philadelphia.

Ryan, J. A. *A Living Wage: Its Ethical and Economic Aspects.* Pp. 346. Price, \$1.00. New York: The Macmillan Company, 1906.

The thesis which Professor Ryan seeks to maintain in his recent volume, which is written distinctly from the Catholic point of view, is that every man has a natural right to a living wage. To prove the existence of natural rights it is declared "logically sufficient to show that because of his intrinsic dignity a person is morally *privileged* to pursue self-perfection, and his fellows are morally restrained from hindering his exercise of the privilege." After learning that natural rights, at least the one to a living wage, are based on ethical laws, one is surprised to learn that they "may be regarded as independent both of his own duties and the duties which these rights occasion in his fellows."

By implication at least, Professor Ryan divides natural rights into primary and derived. In the latter category he classes the right to a living wage, and declares that it is deduced from the "right to subsist upon the bounty of the earth." His statement that the right is "measured and determined by existing social and industrial conditions" is not quite clear, unless it means that the living wage must be gauged by these conditions. In any society the content of the living wage is the right to life, liberty, property, a livelihood in keeping with the dignity of a human being, marriage, religious worship, and intellectual and moral education. By calculations based on the cost of living the author concludes that, outside of agriculture, the living wage cannot, under present conditions, be less than \$600 a year. He also presents Mr. Robert Hunter's statistics to show that sixty per cent of the laborers are underpaid.

About one-fourth of the book is devoted to the obligations corresponding to the right. The first is that of the employer to pay a living wage. Those who cannot are under no obligation to do so, but the laborer's right is superior to that of the employer to enjoy superfluous goods and of the capitalist to exact interest. On his side the laborer is "not only *not* obliged to abstain from or indefinitely postpone marriage, or to limit the number of his offspring, but is under obligation to do the very opposite." However, he is under obligation to reduce his drink bill. The obligation of the state is to see that the employer pays a living wage.

It will hardly be unfair to say that Professor Ryan's book is neither individualistic nor socialistic in the ordinary sense of either term, nor does it strike a middle ground. It is in a measure socialistic in calling upon the